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BAPTIST MISSION IN THE EAST.

*The following historical sketch of that invaluable Missionary establishment, is from the first annual Report of the Baptist Board of Foreign Missions for the United States.*

THE measures of the Board intended to diffuse the knowledge of Christianity in the East, have originated in so close a connexion, and must ever sustain so intimate a union of object, with the operations of our English brethren in India, as to render it pleasing and proper to present some account of their excellent establishment. This will be done to best advantage by reprinting, as published by the Society in England, a "*Brief Statement of the Baptist Mission in the East.*"

"THIS undertaking had its origin amongst the Churches of the Northamptonshire and Leicestershire Association. On June 3d, 1784, at the Association at Nottingham, it was agreed to hold a prayer-meeting for the general spread of the Gospel on the evening of the first Monday in every month. In this prayer-meeting Christians of other connexions, denominations, and countries, soon united, and continue to unite to this day.

"About three years after this, Mr. Carey was ordained pastor of the Church at Moulton, and joined the association. His mind from an early period seems to have been impressed with the state of the heathen world. In reference to this object he made himself acquainted with the geography, population, and religion of the various nations of the earth; and with the labours of Christians, both of early and later ages, in propagating the Gospel. He also acquired some considerable knowledge of the learned languages. The subject having occupied so much of his attention, he would often converse upon it with other ministers. At length, after having been seven years engaged in praying for the spread of the Gospel, some began to feel with Mr. Carey that they ought to do something else as well as pray. Two sermons by Mr. Sutcliff and Mr. Fuller, the one on *Jealousy for the Lord of Hosts*, and the other on *The pernicious influence of delay*, made some impression. These were printed and followed by Mr. Carey's *Inquiry into the obligations of Christians to use means for the conversion of the heathen*. A very impressive sermon was also preached by Mr. Carey, at the Nottingham Association on *Zion's enlargement*; and a pungent Circular Letter, written on *Godly Zeal*, by Mr. Ryland. The result was, that on October 2d, the same year, (1792,) a Society was formed at Kettering, *For the propagation of the Gospel among the heathen*; and John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, chosen as a Committee to carry the object into execution.

"At that time we knew of no one part of the heathen world that was more accessible and eligible than another: all that the Committee seemed to have to do, therefore, was to pray for Divine direction, and watch for the openings of Providence. In about six weeks they were informed that Mr. John The-

mas, who had been over to Bengal in the character of a surgeon, and had there learned the language, and begun to preach the Gospel to the natives, was then in London, endeavouring to establish a fund for a mission to that country, and that he was desirous of engaging a colleague to return with him to the work. This concurrence of events was considered as providential; and after further inquiries concerning Mr. Thomas, and conversation with him, it was resolved that he and Mr. Carey should go out as Missionaries from this Society.

"Having but a few months to execute this resolution, applications were made for assistance to ministers and congregations in different parts of the kingdom; who, to their honour, and our encouragement, amply supplied our wants. We asked for 500*l.* and they gave 1000*l.* But He who had all hearts in his hand knew our wants better than we knew them ourselves: by the time that the missionaries and their families had embarked, it was found that the collections did but little more than cover the expenditures. This was in June, 1793.

"In the autumn of that year, the missionaries safely arrived. After encountering many difficulties, they were invited by George Udney, Esq. to take the oversight of two indigo factories in the neighbourhood of Malda. Circumstanced as they were, they readily accepted the invitation, considering it as equally adapted to introduce the Gospel, and to furnish immediate support to them and their families. From this time till the autumn of 1799 they were employed in learning the language, in preaching at the factories and in the surrounding country, and in translating the New-Testament. During these six years, covenants were granted them by the Company's Government, and Mr. John Fountain went over and joined them. There were also several hopeful appearances of conversion among the natives; but no one was induced to renounce his cast, and in the end, all which had encouraged them seemed to prove abortive.

"In 1799 four more missionaries were sent out: namely, Messrs. Ward, Marshman, Grant, and Brunsdon. Not having obtained permission from the Directors at home, they were not allowed, on their arrival, to join their brethren up the country, but found themselves compelled to stop at Serampore, then a Danish settlement. The Governor treated them with great kindness, and offered them all the protection in his power. On Lord's day, October 27, they had public worship. The same day Mr. Grant was taken ill, and four days after died! Mr. Ward went up the country to consult with Mr. Carey on what was to be done. The result was, as the newly arrived missionaries were not allowed to go up and settle with him in the neighbourhood of Malda, he resolved to come down and settle with them at Serampore. Such was the occasion of the mission being removed to that settlement. It was mere necessity on the part of the missionaries; the hand of God, however, in reducing them to that necessity, has since been apparent. It was, from this turn in their affairs, that the most important events have arisen, both as to the printing of the Scriptures, and the success of the mission.

"The first object of attention was to settle a plan of family-government; one article of which was, *that no one should engage in any private trade; but that whatever was acquired by any member of the family should go into the common stock.* "On the observation of this rule," they say, "depends the prosperity of the mission; as by this all avaricious exertion is checked, and trade subordinated to a nobler object." By this great and disinterested resolution of the missionaries, they are enabled, after providing a comfortable home for the bereaved widows and children, and aiding their aged and afflicted relatives in England, to furnish several thousands annually to the mission. Soon after this, an estate, containing a house and other buildings, with a large garden, was purchased, of which they became the trustees in behalf of the Society in England; and which was afterwards considerably enlarged by two other purchases. The New-Testament being translated into Bengalee by Mr. Carey, a press was set up under the superintendence of Mr. Ward for

the printing of it. The first sheet was worked off on May 16, 1800. At the same time also, the missionaries were diligent in preaching the word in the town and neighbourhood. A spirit of earnest prayer for a divine blessing was evidently poured out upon them. In August Mr. Fountain died. In October (a year after their arrival,) Mr. Ward and Mr. Marshman began preaching to the natives in their own language. Mr. Thomas, about the same period, visited Serampore, and with the other brethren was much in earnest in seeking the salvation of the natives. In December, Krishnoo (now a useful minister of the Gospel,) and Mr. Carey's eldest son Felix, were baptized. This was a season of great joy to the missionaries. "The door of faith," said they, "is opened; who shall shut it? The chain of the cast is broken; who shall mend it?"

"From that time to the present the number of Christian converts has gradually increased. They have lost several of their brethren in the mission by death, but have been recruited by others. A considerable number of the natives also have become preachers of the word. Instead of one Church, they are now become seven, and are increased from one station to nine. In November, 1803, there had been baptized in all the Churches 147. In the three succeeding years have been added 230; so that their number, at the close of 1811, amounted to upwards of 400. The number of exclusions does not appear to exceed that from the same number of members in any of our Churches. Of those that have died, their latter-end has generally borne testimony to the efficacy of faith.

"In 1803, a plan was laid by the missionaries for the translation of the Scriptures into various Eastern languages, which they have been ever since carrying into execution. The whole Bible is printed in the *Bengalee*; and the New-Testament in *Sungskrit*, *Orissa*, *Hindee*, and *Mahratta*. Of seven others, namely, the *Seik*, the *Telinga*, the *Kurnata*, the *Burman*, *Magudha*, and the *Chinese*, some are in the press, some translated, and some translating. The population of the countries, already in possession of the New-Testament, and parts of the Old, amounts to more than 50 millions! It might be expected that the competency of the translators would by some persons in India or in England, be called in question; and this it has been. Suffice it to say in answer, that these suggestions have proceeded neither from *learned natives*, nor from Europeans who understand the languages into which the translations are made. No deep or lasting injury, therefore, can arise from them. Providence has shielded the reputation of the Serampore translators, by one of them being a professor of three languages in the College of Fort William, and all of them employed by the first Society in the world of Eastern literature, (and whose principal members reside on the spot,) in translating and printing the most learned of the Hindoo productions.

"In 1806, ground was purchased for building a chapel in one of the most populous but profligate parts of Calcutta. The work was obstructed for a time, but has since been accomplished, and a strong impression made upon the inhabitants of that great and idolatrous city. By the labours of the missionaries and the native preachers, there are accessions almost every month from amongst Hindoos, Mussulmans, Portuguese-Catholics, Armenians, or Country-born Europeans.

"At the beginning of 1810 a Free School was instituted at Calcutta by the missionaries, in favour of the children of the Portuguese-Catholics and other indigent Christians; and which, by the introduction of the plan of teaching suggested by Dr. Bell and improved by Mr. Lancaster, promises to be of great importance in promoting the best interests of the country. The missionaries are now building a place 90 feet by 70, which it is calculated will contain 800 children. It is situated near the chapel, and supported by subscription.

"The annual expenditure of this mission at home and abroad, exclusive of the translations, amounts at present to five or six thousand pounds. It has not cost the public, however, upon an average, during the twenty years of its

continuance, more than *two thousand* per annum; and out of this, there are buildings and other accommodations for the mission, to the value of six or eight thousand pounds, which remain the property of the Society.

"It is owing, doubtless, to the unexampled contributions of the Serampore missionaries, that things have hitherto been thus conducted. This, however, will not be considered by the friends of the undertaking as rendering their exertions the less necessary, but rather as an incitement to emulation. Not only the translations, but the greater number of missionary stations depend upon the public for support. Eight of these stations, besides that at *Serampore* and *Calcutta*, are already established: viz. *Dinagapore*, *Goamally*, *Cutwa*, *Jessore*, *Rangoon*, *Orissa*, *Patna*, and *Agra*. That at *Agra* was formed the last year, and another would have been attempted, but that the missionaries judged it necessary to regulate their expenditures by their resources. Two others, it is expected, may be formed in the present year; one at *Java*, and another at *Ceylon*.

"ANDREW FULLER, *Secretary*."

*Kettering, July 27, 1812.*

*State of this Mission by the latest information, extracted from a "Brief View of the Baptist Missions and Translations," &c.*

"This society," (the one formed at *Kettering*, Eng. 1792, "*for the propagation of the Gospel among the heathen*,") "is conducted by a Committee, which at first consisted of *five* persons, but now of *thirty-four*; chiefly ministers who are chosen at the annual meeting of the Society, held alternately at *Kettering* and *Northampton*.

"The funds of the Society are divided into two branches; one for the mission, and the other for the translations of the Scriptures. Its resources consist of annual subscriptions, Auxiliary Societies," (of which there are 51,) "donations from Bible and other Associations, congregational collections, and legacies.

"The missionary stations amount to twenty, some of which, as *Sirdhana* and *Amboyna*, must be full 4000 miles distant from each other.

"The station at *Serampore* was established in 1799, about six years after the arrival of Messrs. Thomas and Carey, as missionaries in India. *Serampore* is about fifteen miles north from *Calcutta*, on the western bank of the River Hoogly. The principle on which they agreed to act was, *that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the mission*. It is on this principle that Dr. Carey in the College, Dr. Marshman in the School, and Mr. Ward in the Printing-Office, have each contributed considerably more than 1000*l.* a year to the undertaking. The premises occupied for the mission, cost near 4000*l.* sterling, were purchased at three different times, and are vested in the missionaries as trustees for the Society. They contain dwelling-houses for the missionaries, school-rooms and a spacious hall for public worship; also a printing-office, in which ten presses are constantly employed; a type foundry, in which are cast types for the greater part of the eastern languages; and a mill for making paper, which is expected to cost 10,000 rupees," (5,000 dollars nearly). "At this station the translation of the Scriptures has been carried to an extent exceeding all expectation and example. The missionaries, by their own Society, by the British and Foreign Bible Society, by the liberality of the Christian public in Britain and America, and by their own literary labours, have been enabled, in different degrees, to translate the Scriptures into twenty-seven languages, and to print them in nearly the same number, affording a prospect of the most important advantages to the immense population of Asia.

"Amongst the *Hindus* who have been baptized, many are Brahmins, and



others of high cast. Early in the year 1813, several of this description, not many miles from Serampore, obtained the knowledge of the truth, and met for Christian worship on the Lord's day, before they had any intercourse with the missionaries, simply by reading the Scriptures. These were soon afterwards baptized, and reported that by the same means as many as a hundred of their neighbours were convinced of the truth of the Christian religion, and were kept back from professing it only by the fear of losing cast, and its consequences. In Calcutta and its vicinity seven native brethren were employed in preaching, &c. Sebukram preaches in twenty different places; Bhagvat, at eleven; Neelo, in about ten private houses; Manika, at six others. These four preach regularly during the week at forty-seven different houses.

"It is a general practice with the missionaries to distribute at their various stations, and in their vicinity, portions of the Scriptures and religious Tracts in the vernacular languages. The effect, in exciting an interest and inquiry after the knowledge of the Gospel, is great; and many, particularly of late, are the instances of conversion by means of the Scriptures alone, without the intervention of any missionary. All the Churches that have been formed, with the exception of Calcutta, have natives, or brethren born in the country, for their pastors. It is highly gratifying to observe, that all the parts of divine worship and of discipline have been performed by natives alone, without the presence or assistance of Europeans. There have been baptized, at all the stations, considerably more than five hundred persons, on a profession of "repentance towards God, and faith in the Lord Jesus Christ." Some of these had been Brahmans of the higher casts.

"In all the native schools there are upwards of one thousand children. Heathen school-masters teach them to read the Scriptures without any hesitation. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people of the East."

"The number of persons employed by this mission, at the twenty stations, including Europeans and natives, at the close of 1813, was *forty-one*; of these, twelve are Europeans, thirty-two natives, or descendants of Europeans raised up in the country. Three others have since sailed from England: some of whom have arrived. The missionaries at Serampore have adopted the plan of sending natives as itinerants, two together, according to the example of the Lord Jesus, to preach to their countrymen."

"CHINESE—This language, in the character peculiar thereto, is read, not only throughout China, but Cochin China, Tonquin, and Japan. Before the translation into the Chinese is finally printed, it undergoes nine or ten revisions. Preparations are making for printing the Old and New Testament in the Chinese with *moveable metal types*, a great improvement on the old Chinese way of cutting them on wooden blocks. At Serampore they can be printed at one third of the expense it would cost in China.

"In translating, preparing the types, and printing the Chinese Scriptures, sixteen men are employed.

"It will be difficult to appreciate the advantages of printing the Scriptures in the language spoken by upwards of three hundred millions of people; and in particular at Serampore, a place secure from all interruption from Chinese edicts and mandates, and from whence the Chinese Scriptures can be continually sent to the Birman empire, to Java, Amboyna, Penang, the Isles of the Sea, and thence find their way into the very heart of the Chinese empire.

"The missionaries are now employed in translating the Scriptures into twenty-seven languages; and to assist in this noble work, they have persons from all these people, nations, and languages, at Serampore or Calcutta. Having proceeded thus far, and encouraged by their great success, they entertain the animating hope of extending the translation of the Scriptures to all the languages of the East."

*The following Table exhibits at a single view their several Stations and Missionaries.*

Missionary Stations. Schools are marked thus,*	Miles from Calcutta	When formed	MISSIONARIES.	
			Europeans	Natives.
1. Serampore and } Calcutta,* }		1799	Drs. Carey & Marshman, Messrs. Ward, Lawson, Eustace, Carey, Yates.— <i>Krishna, Sebuckrama, Bhagvat, Neelo, Manika, Jahans, and Cai'phano.</i>	
2. Dinagepore and } Sadamahl,* }	240 N.	1804	<i>Mr. Ignatius Fernandez.</i>	
3. Cutwa,*	75 N.	1807	<i>Mr. William Carey, Kangalee, Muthoora, Vishnuva, Buluram, and Kanta.</i>	
4. Rangoon,	670 S. E.	1807	<i>Mr. ADONIRAM JUDSON, Amer.</i>	
5. Jessore,	77 E. N. E.	1807	<i>Messrs. William Thomas, Prandass, Pran-Krishna, Suphul-rema, Panchanun, Manika-sha, and Nurottuma.</i>	
6. Goamalty,*	200 N.	1808	<i>Ram Prusad.</i>	
7. Digah,	320 N. W.	1809	<i>Messrs. Moore &amp; Rowe, &amp; Brindabund.</i>	
3. Balasore,	120 S. W.	1810	<i>Messrs. John Peter and Juggunath.</i>	
9. Agra,*	800 N. W.	1811	<i>Messrs. Peacock and McIntosh.</i>	
10. Nagpore,*	615 W.	1812	<i>Mr. —, and Ram-mohun</i>	
11. Columbo,*	1220 S. S. W.	1812	<i>Mr. Chater.</i>	
12. Patna,*	320 N. W.	1812	<i>Mr. Thomson.</i>	
13. Bombay & Surat,	1010 W.	1812	<i>Mr. Carapeit Aratoon.</i>	
14. Chittagong,	230 E.	1812	<i>Mr. Du Bruyn.</i>	
15. Sirdhana,*	920 N. W.	1813	<i>Mr. Chamberlain, and Purumanunda.</i>	
16. Java,*	2350 S. S. E.	1813	<i>Messrs. Robinson, and Riley.</i>	
17. Pandua,*	310 N. E.	1813	<i>Krishnoo.</i>	
18. Ava,	500 E.	1813	<i>Mr. Felix Carey.</i>	
19. Amboyna,*	3230 S. E.	1814	<i>Mr. Jabez Carey &amp; Mr. Trowt.</i>	
20. Allahabad,	490 W. N. W.	1814	<i>Mr. N. Kerr, and Kureem.</i>	

### *Wesleyan Missions.*

THE following missionaries have lately been sent forth :—

Mr. De Putron, a French missionary, for Quebec. His object is to preach to the French emigrants and settlers in their own language.

Messrs. Thomas and James Hickson for Newfoundland.

Messrs. Moore and Head, for New-Providence.

Mr. and Mrs. Hillier, and Messrs. Beacock and Shrewsbury, for different stations in the West Indies; also Mr. and Mrs. Wooley, for the West Indies.

Mr. and Mrs. Shaw, for the Cape of Good Hope.

Messrs. Carver, Callaway, Broadbent, and Jackson, for Ceylon. Mr. and Mrs. Kenney accompany them to the Cape.

These missionaries, previously to their being ordained, were strictly examined by the committee, and gave great satisfaction. They were set apart in Spital-field Chapels, to their important work. Several ministers engaged in prayer, and Mr. Benson gave them an exhortation.

## *Second annual Report of the West Chester Auxiliary Bible Society.*

THE Board of Managers feel great pleasure in announcing to the Society, that the design of their association has at length been carried into execution; and that, through their bounty, the Scriptures have been put into the hands of many who never before possessed them. Owing to the inability of the printers to supply the great demand for Bibles, the orders of the Board, which were given in May, were not complied with till September, when three hundred and fifty one Bibles were deposited with the Treasurer. The Board having no experience to direct them in the choice of the best mode of distribution; and uninformed of the comparative local wants of the county, put ten Bibles at the disposal of each manager, with a request that a Report might be made of such circumstances connected with their distribution, as might be deemed interesting or important. It was supposed that through the personal inquiries of the managers, the Board would be put in possession of information, which might be useful in regulating their future distributions. Owing to the delay in procuring the Bibles, and to the difficulty of forwarding them to the managers, scattered through the county, but few Reports have as yet been received. The applications for Bibles to some of the managers, have far exceeded the number allotted to them; while other managers apprehend great difficulty in disposing of their Bibles, from an opinion that their particular neighbourhoods are already well supplied.

Highly favoured, indeed, would be our lot, if every cottage were illumined with the light of Revelation; and if every child of guilt, of poverty, and of wretchedness, had this lamp to his feet, this guide to his path. Most sincerely do the Board wish that the County of West Chester were already well supplied with Bibles; and most fervently would they pray, that the time may shortly arrive, when none shall be so poor as to want the Word of God. The Board feel confident, however, that were active and zealous inquiries to be made, the want of Bibles in this county would be found greater than it is at present within the power of this Society to supply.

But, admitting for a moment the correctness of the opinion, that there is among us but little or no want of Bibles, the Board can see no other consequence to be deduced from it, but an additional motive for gratitude to the Author of all good; and an additional stimulus on the part of the Society, to extend to others the blessings they enjoy themselves.

As we are but too rarely sensible of the value of our enjoyments, till taught by their loss to appreciate them; so are we too apt to take it for granted, that others are possessed of the same privileges and comforts with ourselves, till by extensive intercourse with men, we are led to lift up our hearts in gratitude to that Being who has made us to differ from others. Thus, accustomed from our infancy to read our Bibles, we seldom reflect that we are enjoying a privilege denied to thousands and millions of our fellow-creatures.

"Let us look on a map of the world, and our hearts must sink at the sight of kingdoms and continents immersed in the profoundest ignorance, without hope, and without God in the world. Whether we direct our attention to the myriads of China; or to the overflowing population of the civilized East; or pass through the barbarous kingdoms of Africa; and then fix our regards on the superstitious inhabitants of the West: how little has been done to spread through these benighted lands the knowledge of the Word of God! And if we turn to those countries where the light of Christianity has in some degree shone, how little, in most instances, are we able to trace her genuine character! Even where her forms are acknowledged, in how many cases is her spirit entirely wanting, and her records wholly unknown!"

Let us then not shrink from contemplating the magnitude of the labour in which we are called to share. Thousands and millions, even in countries professing Christianity, are yet to be supplied with Bibles. Five hundred and fifty millions of heathens, the victims of superstition, the votaries of

vice, ignorant of the God who made them, and of Him who taketh away the sins of the world, are yet to be instructed in that volume which had brought life and immortality to light; and are yet to be received into the fold of the common Shepherd. This the Scriptures declare to be the will of God; and when he wills an end, he provides the means. The storm of battle is hushed; the sword reposes in its scabbard, and the nations are ranging themselves under the banner of the cross. England, Russia, Sweden, Hungary, Saxony, Germany, Holland, are each endeavouring to make the way of the Lord known upon earth, by the universal diffusion of his Word, through the agency of a National Bible Society.

In this mighty and noble enterprise of Christian charity, our own country has hitherto acted a subordinate part. Destitute of any great Institution, calculated to awaken interest, and to stimulate exertion, our efforts have been divided and feeble; unworthy our character, and disproportionate to our means. This reproach is now removed. The Christians of America will no longer be surpassed by their brethren in Europe, in their zeal for the honour of God, and the happiness of man. Within the last few weeks a Convention of Delegates from different Bible Societies in the United States, assembled at New-York, and with a unanimity almost miraculous, organized, the **AMERICAN BIBLE SOCIETY**. This great Institution, selecting its officers from all parts of the United States, and scattering its benefits wherever they are wanted, regardless of geographical limits, will, it is hoped, unite the efforts of Christian America; and while it sheds a new lustre on the American name, the date of its formation will become a memorable epoch in the annals of evangelical benevolence.

This national Institution invites the co-operation of the local Societies, and affectionately solicits them to intrust to her disposal such portion of the funds as may not be expended in distributing the Scriptures in their own particular districts. She regards as members all who belong to Societies which give her this proof of their confidence; and she admits their officers to a share in her deliberations and decisions. The Board cannot contemplate the amount of good which will probably result from this Society, without wishing that their own Society may share in the honour and delight of contributing to its production. They have, therefore, prepared an amendment to the Constitution, which they respectfully recommend to the Society for adoption, constituting this Society an **AUXILIARY** to the **AMERICAN BIBLE SOCIETY**.

But, while the Board rejoice in the establishment of a National Society, they are far from believing that local Societies are on that account less necessary than formerly, or that less zeal is required in their support. As the sphere of action is enlarged, our exertions ought to be proportionably increased. No longer confined to the narrow limits of our own county, we may now, through the agency of the National Society, lend our feeble aid in publishing the glad tidings of salvation to all the kindreds of the earth.

Let then the members and officers of this Society not become weary in well doing; but let them, by their own contributions, and by making known its objects to others, and obtaining for it additional patronage, enlarge its usefulness, and secure its duration.

The Society will have observed the omission of those religious exercises which have hitherto preceded the business of the annual meeting. To prevent misapprehension, the Board beg leave to state the motives to which this omission is owing. The distribution of the uncommented Word of God, is the only method of diffusing Christianity, in which Christians of every denomination will consent to unite their efforts. Of the importance and propriety of distributing the Bible, there is but one opinion: connect with this any other object, and a diversity of opinion is immediately produced. The peculiar principle of Bible Societies, and that which gives them their efficiency, is, *universal co-operation*: but diversity of opinion destroys this co-operation, and, therefore, lessens their efficiency. Our constitution, like those of other Bible Societies, admits as members Calvinists and Socinians, Episcopalians and



**Quakers.** Reflection teaches, and experience proves, that these various and discordant sects cannot cordially unite in any one form of religious worship. The society is also to remember, that the declared object of their association is not the public worship of God, but the distribution of his Word. For these reasons the Board have thought it most expedient to omit for the future all religious exercises at the meetings of the Managers and those of the Society. But although the Society are not called upon to listen to a sermon, the Board is confident they will attend with pleasure and profit to such of their members as may think proper to address them; and while the Board decline inviting the Society to a public supplication for the blessings of heaven upon their labours, they would earnestly press on each member of the Society, the duty of fervently imploring the Father of mercies to smile upon our efforts; and of constantly beseeching Him, that his Word may have free course, and be glorified; and that all the ends of the world may remember and turn unto the Lord, and all kindreds of the nations may worship before him; and that his name may be praised from the rising of the sun to the going down of the same.

By order of the Board,

WILLIAM JAY, *Recording Secretary.*

*Bedford, May, 1816.*

### ***Abstract of cash account for the year ending 26 May, 1816.***

Whole amount of donations and subscriptions,	-	-	\$382.87 1-2
Paid for printing and stationary,	-	\$ 21.00	
Do. for 351 Bibles, transportation, &c.	-	238-13	259.13
Amount by which the receipts of this year have exceeded the payments,	-	-	\$123.74 1-2

### ***Extracts from the first annual Report of the Female Bible Society of Boston and its Vicinity, March 22, 1815.***

THE Society numbers at present 80 subscribers,	
Whose annual subscriptions have amounted to	\$170
Besides these, donations have been received to the amount of	193
And subscriptions for life, reserved as a permanent fund, to	150

Making together - - - - - \$518  
Of which the two first sums, with the interest of the last, are at the disposition of the Board.

The Society have also gratefully to acknowledge a donation of 200 Bibles from the Massachusetts Bible Society.

The contingent expenses of the Society have amounted to 69 dolls. 45 cts. and 220 dollars have been expended for Bibles and Testaments; from which sources have been distributed 24 octavo Bibles, 289 duodecimo Bibles, 48 duodecimo Testaments, 52 smaller.

The managers have the pleasure to report that the Bibles have been in every instance received with those expressions of gratitude and joy, which afford the happy assurance that they have not been bestowed in vain; nor have the managers heard of any instance in which it appeared, that an improper use had been made of what was thus presented. They have only to lament the limited ability of the Society to supply the wants which are daily coming to the knowledge of the Board. By the investigation which has already been made into the state of the poor of this town, with respect to their being provided with Bibles, the need of distributing the Scriptures has proved much greater than could have been expected; and there is reason to believe, that in the neighbouring towns, where books are procured with greater difficulty, fair and legible copies of the Scriptures must be much more rarely met with among the indigent, than in the Capital. This is particularly the case in the District of Maine generally, and probably is still more so

in those parts which are furthest removed from the largest towns on the sea coast.

The Board deem it also their duty to notice, that it is not merely among one class of persons, the religious, that Bibles are needed. The pious believer, however indigent, will rarely be found without a Bible. When this is the case, he ought not certainly to be neglected—but it is the state of the ignorant, perverse, and unbelieving poor, that calls most loudly for the exertions of a Bible Society. The indolent will sometimes peruse a book, because it lies in their way; the indifferent, because there is nothing else at the moment to be attended to; even the impious may sometimes read the Scriptures to amuse a vacant hour: and the book, which was opened to be cavilled or scoffed at, may be closed for prayer and praise.

As the Boston Female Bible Society was not the first of its kind in America, so it is far from being alone in its zeal, or in its labours. There are no less than nine female associations for this object in the United States. At Augusta, on the banks of the Kennebeck, a Society has been formed among the ladies, whose exertions, if they do not soon supersede the necessity of further distributions of Bibles from Massachusetts Proper, in that quarter, will be of infinite service in directing in what manner that distribution may best be made.

In every pursuit the example and emulation of a companion is a most powerful stimulus to activity and perseverance. This is particularly the case in concerns of religion. In proportion as we feel ourselves *alone*, we languish in our efforts; but “as a man sharpeneth the countenance of his friend,” the society of the pious animates and strengthens the heart of the believer, and a correspondence and interchange of counsel between religious associations, provoking each other to good works, increases in a progressive ratio the activity of the whole, by the co-operating zeal of each. We have an instance of this in the circular letter from the Female Bible Society of Philadelphia, addressed to the ladies of this town, which caused the first meeting from which we date the foundation of this Institution. Our example, we may trust, will encourage others in different parts of the State to unite in the prosecution of the same objects; and in reasonable anticipation of the Divine blessing, we may hope that poverty alone will never henceforth exclude the Bible from the dwelling of the meanest American, and that the *poorest* of our countrymen, enjoying the advantages of studying the sacred writings, may,

*“In that Charter read with wondering eyes  
His title to a TREASURE in the skies.”*

The extraordinary degree of activity, which has of late been displayed, throughout the United States, in the promotion of the cause of Christianity, has been ascribed in part, and perhaps with reason, to the political calamities with which our country has been afflicted, which seem to have been directed by the chastening hand of a Parent, to remind us of the duties we had neglected. By the joyful tidings which have made the present period a season of general congratulation, we have reason to hope that this chastisement has ceased. Shall our zeal also cease with the exciting cause which first gave it existence? If the arm of the avenging Angel has been arrested upon the very threshold of our dwellings, shall we not offer a tribute of praise and thanksgiving, and shall not the grateful feelings of our hearts be evinced by renewed zeal in the service of our Divine Benefactor, and by greater activity in striving to promote the interests of his kingdom? What heart but is now filled with exultation at the sound of peace, and animated with joy?

Let then our gratitude be shown; and while our feelings are awakened to gladness by the assurance that the terrors of war will no more excite our alarms, nor its long train of attendant evils subject us to the experience of distress ourselves, or to a contemplation of the sufferings of others; let us in return strive in some measure to fulfil the will of Him, from whom these blessings flow.

In commemoration of the happy tranquillity in which we rejoice, can it be too much for us to unite in greater efforts for conveying to the weary, the heavy-laden, the war-worn sinner, the joyful tidings of the atonement of his Redeemer, and the pardon of his God—that he too may rejoice—rejoice in the tranquillity which passes understanding, and find from the perusal of his Bible, that,

“in strains as sweet  
As angels use, the Gospel whispers PEACE.”

### *Extracts from the second annual Report of the Female Bible Society of Boston and its vicinity, March 27, 1816.*

At the last annual meeting it appeared that there remained in the treasury 31 Bibles and 4 Testaments. To these have been added 372 Bibles and 130 Testaments, making in the whole, 403 of the former, and 134 of the latter.

The above mentioned Bibles and Testaments, have been distributed in the towns of Gloucester, Williamsburg, Hopkinton, Framingham, Braintree, Malden, Cohasset, Worcester, Brookfield, Waterford, Montgomery, and Boston. Also in Fort Independence, the Straits of Gibraltar, and the West Indies.

An application having been made from the Rev. Messrs. Mills and Smith, for Bibles to be distributed in some of our Southern and Western States, particularly Louisiana, (which was justly described as being mournfully destitute of the Holy Scriptures,) it was voted that 100 Bibles should be given them for that purpose. The Board have likewise recently committed 50 more to the Rev. Mr. Kingsbury, (whose integrity and discretion are well known,) for distribution in Virginia and Tennessee. Though these last mentioned places may appear remote, it is presumed their wants are as great, or greater, than would have been presented to our view from any other portion of our country.

The number of Bibles and Testaments circulated by the Society, the past year, is 555.

The present number of subscribers is 100 :

Whose annual subscriptions amount to	-	-	-	-	\$240
Donations the past year,	-	-	-	-	141 56

Two hundred dollars have been appropriated to the establishment of a permanent fund.

The Board have expended 439 dolls. 97 cts. for Bibles. Contingent expenses have amounted to 3 dolls. 30 cts. and there now remains in the treasury, 1 dollar 9 cents.

The influence of Divine Truth is commonly like the “still small voice” spoken of by the Prophet. We are not therefore to expect immediate and splendid effects from our exertions. It is sufficient for us, that the Bible has always proved the most effectual barrier against vice, in every form; that it has always softened the rugged, and reformed the vicious heart of man, where its influence has not been perverted by the most persevering obstinacy. But the *Christian* must feel, that the Bible is a blessing whose magnitude can never be fully estimated in *this* world; he must feel, (viewing the subject in its awful connexions with eternity,) that the value of that *word* which brings life and immortality to light—which teaches immortal man the way to Heaven, is great beyond conception.

Who that has seen the preciousness of Divine Truth, that has experienced its consolations when human comforts have been desolated by affliction, or has heard its unerring voice cry, “this is the way,” when bewildered in the labyrinths of doubt and error; who that has discovered the sweetness of its promises, the safety of its rest, and the purity of the motives and rewards which it presents to man, can view without strong emotion the progress which it is making in the world? A few years since, and to the savage of our Western wilderness, and the indigent stranger in our Southern borders, were alike inaccessible those waters of life, which are given for the healing of the nations; now, to both is opened that living fountain, of which if a man taste he shall live for ever.

Nor is the prospect less animating when we cast our eyes abroad, and contemplate the wonders which have been effected by our Christian brethren on the other side of the Atlantic. We there behold those vast but inauspicious regions of Europe and India, which have so long experienced the most deplorable moral, and perhaps intellectual, degradation, now gradually receiving the impress of humanity and of Heaven, under the imperceptible, but transforming influence of the Bible. We behold the superstitious Persian, and the sensual Mahomedan, the cheerless inhabitant of Siberia, and the cruel native of Hindostan, stretching out their hands to receive this best gift of Heaven. And do we believe that "the law of the Lord is perfect, converting the soul; that the commandment of the Lord is pure, enlightening the eyes;" do we think with the Psalmist, that this law is "more to be desired than gold, yea than much fine gold;" and shall not our hearts glow with fervent desires to contribute by our prayers, as well as in every other possible way, toward its universal diffusion and success? Ah! can we forget to remember before Him, who alone can make even his own word effectual to salvation, our brethren of the human family, who are groping in the hopeless darkness of heathenism, annihilating the tenderest sympathies of our nature, and sacrificing even the babes of their bosoms to appease the anger of their imaginary Deities? Forget them! where then is our zeal for human happiness? where our boasted compassion for the wretched? where our Christian sensibilities? But blessed be God! the spirit of supineness, which has for centuries cruelly abandoned the heathen in their own and other countries, to their miserable destiny, is fast vanishing away. The Christian world has awakened from that strange slumber, which so long closed its eyes to the situation and wants of those who were sitting in the region of darkness and shadow of death, and is wondering that it slept so long. The work of the Lord is rapidly going on. Who would sit idle, when all nature seems as it were to be travailing in birth, and waiting for the redemption of Zion? Who would not esteem it a privilege of no ordinary importance, to be permitted to lend his assistance in that cause which is dear to God, the cause of virtue, the cause of Christ?

And let us never be weary in well doing; let us never be discouraged at not so soon beholding the fruits of our efforts as we have expected—that Bible we bestowed, that prayer we offered, may, even in a future day, be made the instrument of saving a soul, nay, many souls from death; and of accumulating an additional weight of blessedness for ourselves in the heavenly world. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."



### ECCLESIASTICAL PROCEEDINGS.

(Continued from page 256.)

#### *Extracts from the minutes of the General Synod of the Associate Reformed Church.*

Dr. MASON stated to the Synod that his health has become so seriously impaired, in consequence of the burden of his public labours, that he has found it necessary to lighten the pressure; and has accordingly determined to resign his office of Provost in Columbia College: That his own judgment, as well as the opinions of medical men, whom he has consulted, decides it to be his duty to take a voyage to Europe, as furnishing the most probable means of effecting a restoration of



his health; but that as the accomplishment of such a voyage will necessarily prevent his services in the Theological Seminary at the next session, he wishes to have the approbation of this Synod to the contemplated measure. [And he withdrew.]

Whereupon, on motion of Dr. GRAY,

*Resolved*, That this Synod, deeply sensible of the important and laborious services which their brother, Dr. Mason, has been enabled to render to the Church of God and to the literature of the country, sincerely sympathize with him in the present reduced and broken state of his health; that they not only acquiesce in the measure proposed for his recovery, but are desirous that it should be carried into effect without delay; and they pray that the great Shepherd and Bishop of souls may have their beloved brother in his holy keeping; and, if such be the Divine Will, restore him in due season to the enjoyment of health, and to his services in the Church of God.

The following was moved by Mr. Stewart, and unanimously adopted:

It being well known that the Rev. Dr. John M. Mason has been employed now for eleven years as Professor in our Theological Seminary, without receiving any pecuniary compensation for his services; and whereas Dr. Mason's health has become seriously impaired, by the pressure of his many duties, among which those of the professorship have contributed their full share; and whereas Dr. Mason proposes a transatlantic voyage as a mean of recovering his health, from which it is a matter of uncertainty whether a Holy Providence shall permit him to return and resume the duties of his professorship; therefore,

*Resolved*, That the Synod embrace the present opportunity to testify, as it hereby does, the high sense which it entertains of the disinterested devotedness of the Rev. Dr. Mason to the interests of this Church in gratuitously discharging the important duties of his professorship; to tender him their acknowledgments for the same, and to pray him to accept as a token of their respect and esteem, and as the pledge of a disposition to remunerate his services much more liberally if they had the means, five hundred dollars, to be paid out of any monies appropriated to the current expenses of the Theological Seminary.

The Committee appointed to inquire in relation to psalmody reported as follows:

The Committee appointed to inquire whether any measures can be devised for supplying a version of the psalms to be

used in such parts of the Church as may be desirous of such a measure, until the Committee appointed to prepare a new version shall submit the same to the Synod, beg leave to report, That after maturely considering the case submitted to them, they are of opinion, that no other measure can be devised to meet the immediate wants of some parts of our Church, than the temporary adoption of some one of the several versions already in use by other religious bodies: and upon a comparison of the respective merits of these, they conclude upon the whole to submit to the Synod the following resolution:

*Resolved*, That the version of the Book of Psalms, in the Old Testament, recently prepared for the use of the Reformed Dutch Church in America, be permitted to be used by such of the congregations of the Associate Reformed Church, as shall judge the use thereof more conducive to their edification than that of the version heretofore used.

All which is respectfully submitted.

ROBERT FORREST, *Chairman*.

Synod went into Committee of the whole on the above report, Mr. Findley in the chair. The resolution having been adopted, the Committee rose, reported the same, and asked the concurrence of Synod.

On the question for concurring in the resolution of the Committee of the whole, the ayes and noes were as follows:

*Ayes*. Messrs. Forrest, Proudfit, Mason, Gray, Stewart, Stansbury, Patterson, Nourse, Borland, Rich, Amerman, Dickey.—12.

*Nays*. Messrs. Taggart, Findley, Porter, Steele.—4.

Messrs. Porter, Steele, and Findley, protested against this decision, and obtained leave to have their protest entered upon the minutes.

[*Extract from*] a letter of the Rev. John Lind, one of the Superintendents of the Theological Seminary.

"On Wednesday the tenth day of April, 1816, the time appointed for the meeting of the Superintendents of the Theological Seminary, I attended in the City of New-York, but had not the satisfaction of being met by the other members of the Board: although their absence created an unpleasant state of things, it was judged necessary to wait upon the examination of the Students, and to make a report with relation to the concerns of the Institution.

"The following Students had attended the Seminary during the preceding session, viz:

"*Of the Fourth Year*. Joseph M<sup>c</sup>Elroy, John T. Pressly, of the Associate Ref. Church. Albert Amerman, Matthias Bruen, jr. John E. Miller, of the Ref. Dutch Church.

"Of the Third Year. Hugh M. Boyd, George Junkin, Robert M'Cartee, David Madill, Samuel P. Magaw, of the Associate Ref. Church. Samuel Kissam, William W. Philips, of the Ref. Dutch Church.

"Of the Second Year. W. Boyse, Chester Long, Abraham O. Stansbury, of the Ass. Ref. Church. D. C. Bebee, of the Ref. Dutch Church. Robert Steele, of the General Assembly.

"Of the First Year. John Graham, Donald M'Laren, of the Ass. Ref. Church. P. Hattrick Shaw, Wm. R. Dewitt, of the Gen. Assembly.—Who were examined on the different branches of Studies prosecuted in the Institution. Those belonging to the fourth, and one of those belonging to the third year, delivered discourses in public. These exercises afforded peculiar gratification, exhibiting proof of talents and diligence on the part of the students, as well as on the part of their instructors, and contributing of course to confirm the hope which has been growing stronger every year, that the Seminary, through the favour of the Redeemer, will be a fountain of countless blessings to the Church."

BY the STATISTICAL TABLE OF THE ASSOCIATE REFORMED CHURCH IN NORTH AMERICA, it appears that there were on the 30th of April last,—

IN THE SYNOD OF	MINISTERS.			CONGREGATIONS.	
	Total Number.	Without a charge	Probationers and Students	Total Number	Vacant.
NEW-YORK, - - -	21	2	5	32	13
PENNSYLVANIA, - -	9	3	3	23	11
SCIOTO, - - - - -	23	2	6	53	28
	53	7	14	108	52

The receipts into the treasury of the General Synod, from 30th April, 1815, to 30th April, 1816, according to the Treasurer's account current, were as follows:

1. Donations to the permanent fund,	- - - -	\$ 988
2. Contributions to the Seminary for current expenses,	-	1323.98
3. General contributions to the Synodical Treasury,	-	1001.98
		<u>\$3313.96</u>

And the expenses were as follows:

1. For the Theological Seminary, viz.: Expenses of superintendents,	- - - -	65
Do. of Professors: Rev. Dr. J. M. Mason, contingencies,	- - - - 400	
Rev. J. M. Matthews, salary,	- - - - 900	1300
Students board,	- - - -	1384.98
Contingencies of Seminary,	- - - -	40
Total, on account of the Seminary,	- - - -	dolls. 2739.98
2. On account of contingent expenses of the General Synod		214.40

dolls. 3004.38

## REVIVALS OF RELIGION.

*Extracts of Letters dated the latter end of June last, from Smyrna, a small town in Chenango County, State of New-York.*

It is a day of rejoicing here to all the friends of Zion : and we are led to exclaim, "Great and marvellous are thy works, O Lord." Conference meetings are held every day in the week, and on some days in two places at the same time, and the houses are crowded. The inquiry is no longer about the news of the day, but "What shall I do to be saved?"

There are in this town between 80 and 100 converts. The subjects of the work are from 12 to 40 years of age. A considerable proportion of them are married persons.

In a certain part of the town, not a house for a considerable extent is passed by. In some houses, one; in some, two; in some, three; and in one, four souls have been hopefully changed in the course of a week. On the last day of June, 42 were propounded for admission into the Church. Among them, there are a number of young girls. God grant that they may be enabled to persevere and be steadfast.

The revival is still more extensive at Sherburne, (a small town in Chenango county,) where it preceded the work begun here.

*Sunday Schools and Cent Societies at Bergen.*

## COMMUNICATED FOR THE CHRISTIAN HERALD.

April 14, 1816, a meeting was held in the Church at Bergen, (N. Jersey,) for the purpose of establishing a Sunday School, to educate the people of colour. When five persons were appointed to draft a plan of a Constitution, which was afterwards reported and adopted. Eight managers were appointed; two of whom are to attend every Sabbath, to keep order and direct the concerns of the School. Twenty other persons, at the same time, volunteered their services to teach. Upwards of eighty scholars were received into the School as soon as it was opened; some of whom have already made considerable proficiency.

July 15, 1816, a Female Cent Society was formed at Bergen, by the name of "THE FEMALE CENT SOCIETY IN THE TOWN OF BERGEN, for the purpose of educating indigent students for the Gospel Ministry, and further to assist the Theological School at New-Brunswick"

The subscription was opened at from one to six cents per week, at the option of the subscriber; and upwards of one hundred subscribers have already embarked in the glorious cause.

The officers of the Society are, Mrs. E. Gautier, 1st *Directress*; Miss M. M. Cornelison *Treasurer*; Miss H. Gautier, *Secretary*.

*Other Directresses.* Mrs. C. Cornelison, Mrs. M. Vreeland, Mrs. M. Sip, Mrs. A. Hornblower, Mrs. C. Vreeland, Mrs. H. Hornblower, Mrs. C. Van Winkle.

Also, on the same day was formed in Columbian Academy, THE JUVENILE CENT SOCIETY, composed of about fifty young persons, the pupils of Mr. A. Craig, preceptor of that academy, at whose suggestion the Society was instituted. Master S. H. Meeker, *President*; Master William Bell, *Secretary*.